846 not resumed until after the first menstrual period following on the birth; the diet was exclusively warm cereal food such as acorn mush, sopas seeds, etc. J.A. said a Choinimni girl, a daughter of Sumtiwas "nearly died" because she ate gooseberries, raw and cold, after having a baby..."she should have waited longer."

852 553 The baby was named about three or four weeks after birth. The parents gave a "little party" (wiči lonu'iwas) at which food was served to guests who came with gifts. There was no singing or dancing. J.A. does not know who selected the child's name, but believes that names could be chosen among those from either parent's lineage; her daughter Yuki'at is named for her paternal aunt.

854 The infant's first cradle was the soft tule mat (wa'tsas hu'ton). The second cradle (watsas) was the type with forked-stick frame, upon which the child remained until it was able to walk and then sleep on the ground as adults did.

844 A prospective Tachi mother ate no meat, only roasted roots of the flat tule. Delivery took place in the home; afterward the woman lay face downward on a bed of hot ashes. The placenta and cord were put in water. The navel stump was worn on a neck string by the child until it reached puberty. Kroeber states that the Tachi preserve the cord by having the child wear it over its abdomen. Surely the navel stump was meant.

551 The Tachi had different names for men and women, but M.G. could give no rule by which they were distinguished, "You just knew." She said that a girl might be named for her maternal aunt, and a boy for his maternal grandfather. This stressing of the maternal side may be accidental, nevertheless Gifford mentions the bestowal of names by maternal as well as paternal relatives, as follows.

[553] Children were named by old relatives for dead relatives, sometimes for living relatives also. Nicknames were also bestowed and in the course of one's life he might be labeled with five or six appellations. Informants professed to know the meaning of none. If a person's namesake dies, the person goes by one of his other names or else he is renamed. In the case of the young chief Kanti, however, such was not the case. He continued to be known by this name after his namesake (his father) died.

The younger chief Kanti is a good example of a person with a plurality of names. He had two other names applied to him, also in infancy. They were Ha'čau and Wallo'. For none of these names could the informant give meanings. The chief José also had two additional names: Siwulik, bestowed by his father, and Osowoii, bestowed by his father's father.

The woman Yawata was named by her mother's mother in infancy. Motsi was named by her mother.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 49 c] Tulamni

TULAMNI

177
114 A unique though brief account of native culture in the extreme south of the San Joaquin Valley is preserved in the records of Pedro Fages, soldier, explorer, and eventually governor in Spanish California.[120] He was the first European known to have entered the San Joaquin Valley officially when, in the fall of 1772, he crossed the head of the valley from Grapevine Cañon westward toward San Luis Obispo. Although no tribal names are mentioned in Fages' account, on the basis of his routing we may assume that his descriptions derive from the Tulamni and perhaps the Hometwali and Yauelmani. The following notes are a condensation of his account.

291
301 Dress.--Men wore a cloak which reached to the waist; some cloaks were made of grouse skins. They bound their hair with strings of beads into which such articles as the antelope-horn tobacco container might be thrust. That men "smeared their heads in the form of the cross ... with white mud," may mean that a mud helmet like that of the Mohave was in vogue, or it may refer to a mere mark. To the chiefs Fages attributes "cloaks adorned with feathers" and "a great coiffure of false hair folded back upon their own." One suspects a misinterpretation of office here: they were probably ceremonial figures, but because of their elaborate dress were thought to be chiefs. The women dressed like those of San Luis Obispo,[121] which probably means they wore deerskin aprons as well as grass ones. Their hair [854] was banged (toupé) and braided. Babies were wrapped in pelican skins.

342 Houses.--Dwellings were arranged "like a chain" (in rows) with storehouses for food and implements in front of each. But Fages states it somewhat differently in his diary of 1772:

[361] All this plain is very thickly settled with many and large villages....In their

[120] See Bolton, In the San Joaquin ahead of Garcés; Fages, x, 72-76.

[121] Fages, 49.

285 all coiled shapes save the flattish trays the working edge was that nearest the maker, which was the outside of the basket. On the open flat trays whose upper side was the seen or "best" side, the work was done on the far edge of the basket, the work still progressing from left to right. On a certain type of small flaring bowl, the inside and outside of which were about equally visible, the work might be done either way the maker preferred. The fact is that most Yokuts workmanship was so skilled that both sides of a basket were equally perfect. Split stitches were the mark of poor workmanship; it was also claimed that the coiled stitches were never interlocked.

Ornamental materials were split redbud bark (a´nep), which varied in color from a rich maroon red to a chestnut brown, and a black root (mono´hič). When a pattern was to be introduced, the plain wrapping was cut off and fastened, and the colored wrappings replaced it. This method was always followed even if only one or two turns of the colored binding were needed. In other words, there was only one layer of wrapping. No double-wrapping, [237] overlay, or imbrication was used. An especially fancy ornamentation was that of quail top-knot feathers applied at the edge of the shouldered or bottleneck basket. The quill end of the feather was inserted under the turn of the wrapping with its tip to the left where it was held down with the thumb of the left hand while the binding stitch was drawn up. In this way it slightly overlaid its predecessor and did not project forward in the way of the worker's fingers.

531 285 Kroeber shows eighteen basket designs to which I can add only one called "waves" which is said to represent the billows of Tulare Lake.[201] This may be seen in plate 1 in the feather-edged basket toward the lower left and in a large flaring basket directly above it. The pattern at the bottom is the more usual rendition.

Cradles

854 335 [184] In old times the cradle, with forked-stick foundation and tule mattress, was used exclusively in this region. The tule mattress, which has been thought of as a separated cradle by ethnographers,[202] functioned as such only on the borders of the lakes, where sound wood for frames was scarce. A permanent twined tule mat was affixed to the frame, but another, larger one, was added with the baby when it was on the cradle. This larger mat was really a mattress in which the baby slept at night, still lashed in it. When put on the frame, the

[201] Handbook, 533. A story of the origin of basket designs is recorded by Latta, California Indian Folklore, 75-79.

[202] Kroeber, Handbook, 534, pl. 40, g.

854 baby and mattress were both lashed to it by means of one set of cords. The cradle frame
335 (with its permanent mat) was called a'hi·'l·č; the separate mat (mattress), even when the infant slept in it, was still called mat (t·ñi, the usual word for a tule mat). Such a cradle is shown by Kroeber:[203]

If the cradle needed a hood, a broad band of tules, vertically twined about every inch, was fastened on as an addition. Apparently it was not thought of as an integral part of a normal cradle.

[177] The fan-shaped hood and lattice-twined cradle of willow are a recent introduction from the Mono. This information on cradles from M.L., Wukchumni, and M.S., Yaudanchi.)

According to M.L. and K.G. the forked-frame cradle was lathed differently for girls and boys; the boys' cradle had two crosspieces, the girls' but one. The single crosspiece arrangement permitted a bulging of the soft mat so the baby girl's buttocks would not be confined and would grow large. It is to be noted that no such arrangement is made in the recent twined-frame cradles. These, however, carry markings in accordance with the sex of the occupant, zigzag for boys and diamond for girls.

MONEY, NUMERAL SYSTEM

436 The foothill people probably never manufactured money, although the intermediate Gawia would do so when they could obtain the raw material -- unbroken clamshells. A few pieces could be made out of the freshwater oyster shells available at Woodlake and in the slough region, but the greater part of the shell was said to be "too rough." Clamshells and money came from the Chumash, Salinan, and perhaps
[439] Costanoan peoples, passing through the hands of the intervening lake and valley tribes who in turn bought mountain and foothill products -- bows, fire and digging sticks, salt, and fine baskets. The various shell moneys were as follows: home'ṭ·n (humna, humana, pl.), a long tube (1-1/2 to 2-1/2 inches) made from the hinge of large clamshells; koikoi·č, a short tube (1/2-inch) of white, probably also a "hinge" and used in ornamental belts; močo'ko, the small disc of clamshell which, in strings, was the common currency. European beads have
[177] acquired Yokuts names: in Wukchumni, hoi'yo is a small red glass bead;[204] and tedi'diduš is a glass bead with the surface planed to represent cut facets.

436 The descriptions of the method of measur-
804 ing strings of clamshell discs and the values
435

[203] Ibid., pl. 40, m; mattress, pl. 40, m.

[204] Called in English "pomegranate seeds" by M.P.: pomegranate trees are grown abundantly in the Visalia-Lemon Cove district.

825 just the same in any kind of tribe, just a different tribe, that's all." They knew nothing of totems being related or grouped as [615 moieties or phratries. J.P. said he had heard 616] of it, but neither the Wukchumni nor their neighbors did that.

PERSONAL AND FAMILY LIFE

Pregnancy, Birth, Infancy

843 A pregnant woman continued her work as usual until the quickening; even then she did not cease ambulatory work entirely but would do easy tasks such as gathering clover. It is said that not infrequently women away from home on such tasks would deliver unaided. M.L. remembered such an instance at Gutsnumi, when a woman returned to the village with twins: she had cut the navel cords with her long fingernail. Tabus on food were the usual ones on meat and salt and were observed from the first moon after menstruation failed. Even yellowjackets' larvae could not be eaten since yellowjackets are voracious meat-eaters. Neither could anything hard be eaten, such as dried cakes of meal, since this made the birth difficult. The result was that diet during pregnancy consisted almost exclusively of gruels and greens. A pregnant woman must not scratch her body lest it become ugly and wrinkled, nor her head as her hair would split and fall out.

The woman's husband observed the tabu on meat, did not fell trees by firing, did not hunt deer, did not gamble, and, in recent years, did not chop wood. The man's tabus were observed during pregnancy and until the newborn [846] infant's navel stump dropped off. There was no ceremonial observance of his renewal of a normal existence. The mother's tabus continued for about three months after delivery, when the resumption of meat, etc., was ritually observed.

805 "Women went by the moon and men by the 843 sun," said M.L., referring to menstruation and morning erection. By observing the phases of the moon a woman could judge fairly well when to expect her next period. When a period failed, she believed herself pregnant if it did not eventuate by the next occurrence of the moon-phase, and she began observation of the 843 food tabus. If the child was the woman's first, her mother or grandmother made the first cradle 854 for her. The child's second cradle, made also by mother or grandmother, was not started until the infant was delivered; to start it sooner would "make the baby come too soon." But this [177] is no longer the practice since the Mono-type cradles of fine willow, requiring more time for manufacture, have come in vogue; the former Y-frame cradle could be made in a few days. Also provided by the girl's mother were the necessary soft skins, shredded bark, and several sleeping mats for the infant. These things the woman kept in her storehouse.

846 first three days she steamed herself under blankets. She drank only acorn gruel and hot water for ten days (while on the pit); thereafter she might have solid vegetable foods, but not meat for three months.

The father refrained from meat and solid food ("bread," sic) and from laborious work for ten days.

846 At the end of ten days the mother rose and was washed at a little ceremony called teša´taš
553 ("means not to sleep any more," Mo.). This was done by the infant's paternal grandmother, who also bestowed a name on the baby and brought its second cradle. The name given was always from the father's side: usually a boy received his paternal grandfather's name, a girl a
● [854] paternal aunt's. At this time the baby was moved into its second or permanent cradle where it slept until the cradle was outgrown.

846 At the end of three months the mother was given another ceremonial washing by her husband's relatives. The mother-in-law and
[602] sisters-in-law washed the woman, arranged her hair, and dressed her in fine new clothes. They brought baskets of food, and the men of the paternal family provided deer meat. A general feast was held at which the mother discontinued her meat tabu. Relatives from both sides of the family were present and partook of the feast; also "any friends who wanted to. Everyone who came brought little presents to the mother."

854 Both cradles were made of twined chaparral brush.[286] The first (bi´ˌič) was small, and had a circular band hood. The baby stayed in it
[177] only ten days. The second (akiˈlˌič) was the larger one with the fan-shaped hood of Western Mono derivation which has been described elsewhere (cf. Wukchumni). When it was outgrown,
[856] which was normally in eighteen to twenty-four months, it was hung on a young live oak tree so that the child grew as the tree grew. New
[184] cradles were provided for each new baby. Mo. said that the cradle with forked-stick frame was used only by the people of the lake region.

881 With regard to puberty Mo. stated that she knew of no ritual marking a girl's first menses.

MISCELLANEOUS DATA

323 Pottery.--All people known to Mo. made pottery. Her own mother and aunt made it and
[252] taught her. She described the coiling method and said the ware was fired about two days.[287] Meat was always cooked in pottery vessels.

524 Women's dice game.--A.M. described the women's dice game (huču ˜ša). The pieces used

[286] Unidentified; chaparral is a generalized word for underbrush or low growth, not a specific shrub.

[287] For complete process of manufacture, see Wukchumni account herein or a previous publication, Gayton, Yokuts and Western Mono Pottery-Making.

[P. 147b] Choinimni

482 OCCASIONally a basket cap was worn under the tumpline
[854] to ease the pressure, as was sometimes done when carrying a heavy child in a cradle.[11]

Musical instruments.---The elderwood flute
534 (u´tač) had four holes. Not many men could play it; P.D.W. thought one had to dream about it to become really adept. Two Choinimni experts at Kulušao were Kudu´ma and La'hai´yi. Samson Dick (Ya´ki) is the only person living
[237] now who can play well.[12] The hawk shinbone whistle (pu´sač) was held in the mouth while the musician executed dance steps. This kind of whistling is called wušinuha´o, the term applied to ordinary (European) whistling with pursed lips. The elderwood clapper (ta´wal) was used for most ceremonial accompaniments, the cocoon rattle (sa´nač) being reserved exclusively for doctor's shamanistic dancing and for the Bear Dance.

Beating upon a hollow log is reported by Mayfield.

[202] A short musical bow, twanged upon while
[198] one end was held in the mouth, was heard by Mayfield. Whistling, he said, was used only for signaling.[13]

533 The singers who accompanied dancing were called ale´kɨč; the act of singing, or songs, e´lkaš.

Paint.---White paint (ho´sɔt) was a clay
302 "dug up in the swamps around here" (i.e., at
386 the edge of the foothills toward Centerville).
[439] Red paint (hu´'iyu) was got in trade from the Eastern Mono. Black paint (wa´wən) was of unknown source. All these paints were lumpy; in preparation they were ground or rubbed down on a rock, then mixed with grease and applied with the fingers. P.D.W. insists that there were no distinctive totemic paint patterns. White paint, crudely smeared, was worn on a doctor's arms and body when he was dancing.

Pipes.---A pipe of wood (elderwood) was
276 called a´tsi. P.D.W.'s pipe, the typical Yokuts pipe, was about 3 inches long, about 5/16 of an inch in diameter at the base and 1/2 inch at the outer end. The hollowing for the "bowl" was about 1/4 inch in diameter, and held but a small pinch of tobacco. Only one or two puffs were taken, perhaps twice a day. A pipe of clay was called sɔ´kmai; these were not common.[14] The other common form, comparable to the wood pipe, was called si´kɨl (cane) from the cane which was obtained for this and for arrow-making from the Aiticha; no cane grew up in the hills, said P.D.W. The cane pipe was 3-6 inches long and was often carried behind

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[11] Ibid., 23, 40.

[578] [12] This man, who was at outs with most of his neighbors at Dunlap in 1927, refused repeated requests to become an informant. Other Indians apologized for his unwillingness, although his refusals were made with the greatest tact.

[13] Latta, op. cit., 25.

[14] Mayfield claimed he had seen no clay or stone pipes of the Choinimni (ibid., 21).

[P. 166 b] Kechayi

After the birth occurred, the
846 mother drank only warm acorn soup (li·'mɑn) for six days or until the umbilical stump fell off. After that she ate only soups and seed food (lu·'kɑn) for two months.

[843] The father was not under any tabus during pregnancy, E.M. believes, but after the birth he ate nothing hard or greasy until the stump came off. He also did no hard work for one moon [month].

[841 343] There was no separate hut for birth or menses.

844 At the time of birth a girl's own mother or elder sister helped her. She lay on her back during labor (E.M. was uncertain on this [237] point). A bear claw was soaked in water and the liquid was drunk to make hard labor easier. [616] A woman of either moiety could use this. The umbilicus was cut with a sharp bone or clam- [823] shell; flint was tabu, and E.M. never saw a cane knife used. The afterbirth was buried in the ground. The mother lay on the hot bed of ashes only if she were very ill or her back ached.

● 854 [603] When the baby was born its paternal grandfather brought the first cradle (bi·'·ɨč), which had been made by a paternal aunt. This cradle was of soft willows and had a hoop awning.[65] [553] The baby remained on this for two months, at the end of which time it was named, removed to its permanent cradle (ahɑ·'lɨč), and the mother was cleansed.

846 When the navel stump fell off it was put in a piece of buckskin and hung with a few strands of beads to the cradle hood for the baby to play with. If the stump were lost, the child would be subject to nausea. When the [856 789] child left the cradle, the stump was removed from it; for a boy it was placed in an oak tree so he would become a good climber, but for a girl it was put in an anthill to make her industrious.

854 553 At the end of two months the baby was put on its second cradle, and received a name selected by its paternal grandfather or grandmother. For a boy, the paternal grandfather's name was chosen, for a girl, her oldest paternal aunt's.[66] At the same time a "party" was given for the mother by these paternal relatives -- her husband's family. She was washed, dressed in new clothes, and partook of meat again.

844 846 The food and working tabus for both parents were observed only for the first child. But the use of the cradles, preservation of the navel stump, and the naming "party" were carried out for all offspring.

845 Twins were thought by some to be a misfortune. This was because of the belief that they were difficult to raise. Before visitors

[65] The hoop awning, E.M. explained, is useful only when the infant is supine; cradles of small babies were not stood upright.

[66] [611] A rule more of theory than of practice, as the genealogies indicate. The important point is the emphasis on the male line.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
LP. 1889 Chuckchansi

343 J.R. described a granary covered with pine
251 needles which shed water; the top was covered.
The contents remained dry all winter. To get
at the acorns a little hole was poked at the
bottom which allowed them to drop into a sack
[171] or basket. This type of granary was used here
(Chukchansi) and at Awa'ni· (Miwok).

MANUFACTURES AND UTENSILS

265 Baskets.---The following basket types were described and named by the informants N.W. and J.R. Cooking baskets (soiyun) were from 1 to 2 feet deep. Gift and washing baskets ('tewis) for the Mourning Ceremony were about 2 feet in diameter at the bottom, 3 feet in diameter at the top, about 3 feet deep. Small basket for pouring washing water (k'olis 'tewis) was said to be the same shape as the big basket. Winnowing trays (po'o'yi) were flat, circular. Burden baskets were 3 to 4 feet deep, of conical shape; carried by means of a tumpline 2 inches wide. Seedbeaters were about 10 inches across at widest part of their oval, four inches deep, and had a little handle.

Several Chukchansi objects appear in plate 1, Part I, which shows a Yokuts ethnographic collection at the Peabody Museum of Harvard University. These are the bowl-shaped coiled basket with feather and red wool ornamentation (toward upper right, second from top); [272] the open boldly striped twine basket (left center) which was a strainer used when making manzanita cider.

525 Also Chukchansi are the six gambling sticks (bottom center) and the two pairs of hand-game bones lying at the tips of the Chukchansi arrows (bottom horizontal).

Cradles.---In N.W.'s house there is a grand-
352 son, Kenneth, about eight months old (1938).
● 854 All the following information was derived from that situation, N.W. speaking, Lillian, the infant's mother, interpreting.

A baby's first cradle was not made until it was born "so they would know how big to make it." The work was done by the paternal grandmother. It took N.W. three days to make K.W.'s cradle, which is described below.

The first cradle was about 20 to 26 inches long, the back being a stiff twined frame, just as for the later cradles. The foundation was a single layer of sourberry-bush roots, twined with strips of roots of a water plant.[103] The horizontal twining was in groups of three rows. The foot end was left unfinished or covered [324] with a piece of soft hide. The whole cradle
284 was edged with a chaparral brush (Ceanothus?) binding, bound on with monoxil.[104]

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[103] Roots of a river plant with sharp edges like grass, but no flower (carex?).

[104] A plant with purple flowers which "grows north some place" (redbud?).

352 The top was bound with the water plant
531 root. About four inches from the top was a
854 horizontal band, woven with monoxil, indicating
831 the sex of the child: a boy had a zigzag or arrowhead design, a girl contiguous diamonds.[105] Sometimes red or black roots were woven into designs across the bottom; these, too, showed the sex of the occupant.

352 The first cradle had a band hoop extend-
854 ing forward over the infant's head. There were no fastenings for a tumpline, because a new baby was not carried on the back, but in the arms. "They were afraid to carry a new baby on the back because its eyes might fall out," said N.W., laughing. Also it would have flabby hanging cheeks.

The baby was held in place on the cradle by means of a milkweed string band about two inches wide which passed through loops along the cradle sides. For a young baby lying on its back, the band was not drawn very tight;
[237] for an older one carried upright, the lashing prevented movement of any kind. Under the lashing the baby lay wrapped in a rabbitskin blanket. Today a little pillow, mattress, or a cloth baby blanket are used on the cradle under the infant. A child was kept on a cradle until it could walk and talk. Confinement in the cradle is not continued as long as formerly: Lillian thought children remain babyish if kept in the cradle too long.[106]

As the baby grew it was transferred to second and third cradles, the last being some thirty-five inches long. All were of the same construction as the first save that the hood was fan-shaped, not a mere hoop. On a Chukchansi cradle seen by Thrall, the head was woven as an integral part of the supporting hoop. The upper or back edge of the fan had corners which were merely tied to the top edge
[482] of the frame with milkweed string. Large cradles had a tumpline attached for carriage on the mother's back.

The larger cradles were kept after the child had outgrown them and, as long as they were in good repair, were used for younger infants of the proper sex. An infant girl would not be put on an older brother's former cradle, or vice versa.

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[105] Parallel diagonal lines signified a boy's cradle, zigzag a girl's, says Kroeber (Handbook, 536). Miss Thrall's information is in line with that from other Yokuts.--A.H.G.

[106] Miss Thrall has notes on the treatment of K.W. "He was teething and fretful, consequently he woke frequently, when he would be taken up in the cradle, bounced on the knee, and a general attempt made to soothe him. Lillian usually held him when not otherwise occupied. Sometimes Nancy (his grandmother), or Emma, or other older girls take over when Lillian must go elsewhere. Whenever the baby shows he is unhappy, he gets all the attention the older people can think of to give him, apparently. On the other hand, one attempt to quiet him is to put him back on the cradle soon after taking him up, or when he cries in arms. This seemed to have no effect, and frequently he was taken off again at once."

●854 Small children went naked, but those of good family, i.e., not lazy, might have skins fixed as clothing. By the age of fourteen [both sexes?] clothing was worn. It was about [177] 1890 that European clothing was put on children.

857 Up to the age of eight or nine children played around, in and out of the house, with some, but not entire, irresponsibility. Both sexes played together in the family, even when older, but large numbers of village children tended to play in groups aligned by sex. Apparently it was the effect of numbers and tne differing interests of boys and girls, rather than formality, which determined this separa- [55] tion. N.W. did not know of any special, e.g., 601] plural, form of address between the sexes.

868 Little boys of six to ten would stay at home, would help carry wood and do odd jobs for their mothers or other people at home. Little girls of that age helped care for the tiny children. Children of both sexes at about this age (six to ten) would be taken out by older boys who were hunting to pack home the load. Sometimes the woodrats, squirrels, and birds would be tied around their wrists and waists, [602] the loads would be too heavy, the rodents' fleas would bite them, and they would all cry. [593] The little ones were always relatives of the bigger ones they were helping. When a father was late getting home with food, the children would be hungry and cry.

From about ten or eleven on boys and girls were taught the useful pursuits of their fathers and mothers. A man took his son out to hunt, provided him with better weapons as he became more skillful, showed him how to care for the game they killed, make bows and arrows, and collect pine nuts. A woman showed her daughter how to pound acorns, gather seeds, berries, and dig roots. She instructed her in their uses and treatment after gathering. A girl did not learn to sift meal, a more skillful task, or to cook until she was about fourteen. The art of basketmaking was begun from about ten years on.

Parents made their children learn whether [861] they wanted to or not [by what means?]. The constant admonition was, that if they failed to learn they would go hungry in later life.

867 Old or childless persons also taught their young relatives how to do things. Particularly, 887 old people taught songs and stories.

787 Some children had dreams of supernatural significance, but normally a person did not commence shamanistic efforts until fully adult.

584 During these years of learning, say ten to fifteen, arrangements for marriage would be made by the parents. A girl's "bride price" would be accepted by her mother, a young man's future wife paid for by his father, and both young persons were then told of and entreated to accept the union. Actual marriage did not [582] take place until the girl was nearly twenty, however.

[p. 214 9] Western Mono NS25

Y W 361 221 484 their houses at home and built temporary shelters at the campsite. The possessions taken were rabbitskin blankets, all basket utensils, both large and small cook pots, mush-stirrers and shelled acorns. Mortars were not taken, as they were rarely used save in the absence of the bedrock mortar; cooking stones were picked up anywhere. The paraphernalia packed in carrying nets by the men were the Y W blankets and pots; women put their baskets and acorns in burden baskets, Infants might be [854] carried by either parent atop the load, never in the arms. Babies were also carried in their cradles by older sisters while the mothers carried burdens.

Y W 423 S.O.'s statement that there was no privately owned land or gathering-places is, I think, over-generalized. Certainly there were no rigidly defined limits, but the fact that a bride returned to her mother's gathering-place rather than going to her mother-in-law's or, better yet, gathering where she would, indicates at least a tendency toward personal association with a gathering-place, if not indisputable proprietary rights. (See Aerie Ownership.)

W Y 103 131 361 The sites named first by B.O. follow the route to Gaines Flat (nos. 1 to 19); thereafter come more random outposts to the east and north (see Map 3; Local Map E).

1. čita´tu: the main Waksachi village, tribal home or center
2. mosa´o: Rucker Flat
3. pinətsa´kowei: next camp south
4. tupaha´na: next camp south
5. hopuru´howa: Reed's place
6. kako´wa: Bill Hart's place
7. pasio´kiwi: Mel Osborn's place
8. mi'i´ñwi: Hunt's winter range, "Ranchería Flat"
9. koiwə´niu: hill by Adams Flat [possibly Sugarloaf]
9a. taveto´ri: Buzzard Roost, by Adams Flat, not located definitely
10. koiña´wasiu: camp south of Adams Flat
11. takika´puwi: gap going toward Gaines Flat
12. waja´'unasako·nyap: a place just east of Gaines Flat
13. kama: an intervening spot en route (not definitely located)
14. tsawige´wa: Red Hill, above Gaines Flat
15. taka´ñwi: Buckeye Flat, near Bones Cañon
16. tupa´puwi: near Buckeye Flat
17. kotiša´o: foot of hill next to Gaines Flat
18. atitra´o: Gaines Flat, the campsite there
19. ničina´o: Karlburn Point [?], a hill near Gaines Flat on which tobacco grew abundantly. This was the edge of Gamia territory and the southern limit of the Waksachi range.
20. tso´hom: high hill south of Badger
21. (omitted)

[EP 2346] Western Mono NS25

W Y 846 783 the new clothes on her, and any other ornaments which she already possessed. This washing was purely ritualistic, as the woman had bathed that day, as usual, after rising from the hot pit. The meat was cooked and they all, including the father, partook of it. The woman's parents gave the man's parents "about two sacks of acorn meal" (S.O.); gave them acorn meal and blankets (D.). The parents-in-law (ma´kši) stayed all day; they never quarrelled, were always congenial. People came to see the mother and her infant, but there was no singing, dancing, or playing of games. After this ritual the man and wife could sleep together

W Y 352 854 The cradle (akhɨ:ɨ:č), as described by S.O., had a forked stick as foundation. Across this were tied with ša' cord several horizontal pieces of split wood. On top of this was fastened a stiff mat of twined "chaparral brush" (i.e., the normal Mono-type stiff cradle back). Down each side were a series of buckskin thong loops to carry the string band which held the baby in place. When the baby was about six months old, a shade of twined "chaparral brush" of the fan-shaped Mono type, was affixed to the cradle (pl. 2, b herein).

W Y 854 The baby was first wrapped in an old piece of deerskin or rabbitskin blanket with shredded willow bark, usually the remains of old aprons, laid in as an absorbent. Over this was wrapped another blanket of rabbitskin or a single wildcat skin. The outer wrapping was omitted in warm weather.

Puberty

W Y 881 [854] When a girl's breasts grew large enough for some milk [sic] to be exuded, she stopped eating meat; otherwise she would have large breasts. (D. pointed out a fat young girl who was the result of modern carelessness in this respect.) She must then begin to use a scratching stick on her head, as her hair would break off and be short if she touched it with her fingers. These observances were continued up to and through a girl's first menstrual period and at the two following. There was no separate hut for menstruating women; they did not cook, and intercourse was forbidden. Bathing followed the period.

W Y [841] On the occasion of the first period a little cleansing ritual (ɛpla´ša) was made by the girl's parents. She was first washed in the river or creek, then taken home where she was ritually washed from a basket. A new deerskin apron or such ornaments as the family could afford were put on her, and she was given meat to eat. There was no dancing or singing on this occasion, although it was not prohibited in any sense. Neither was there any betrothal or association with a youth.

2: Kroeber E-5 (ca. 1918) 1953
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283 The commonest string material was milkweed, *Asclepias*, called *shah* or *chaka*. The stems were collected in early winter, the bark or covering peeled off, and shredded by rubbing between the hands. The thin epidermis was then removed by drawing the mass of fibers over a stick. The fibers were not separately disentangled, but loosely rolled together as they adhered. Two of these rolls were then twisted tight, on themselves as well as on each other, by rolling on the thigh with the spit-into hand, the other hand holding and feeding the loose ends. The exact process of adding further material is not known; it consisted probably of rubbing together the ends of a mass of fibers, perhaps with some twist. String was two-ply. This is a practically universal rule for California. Except for a few ancient fragments, every piece of three-ply rope or twine in the State is of American provenience or obviously modern.

The other great string material of the bulk of the Californians, wild hemp, *Apocynum*, has not been reported from the Yokuts; but this is likely to be only an oversight. The inner bark of a large shrub called *hoh* was made by the Yokuts into rough rope for withes, pigeon cages, and similar bound articles.

CRADLES OF THE YOKUTS AND OTHER CALIFORNIANS.

854 352 285 The Yokuts cradle shows three types. The first is a flat rectangle or trapezoid of twined basketry with a curved hood. The hood is loosely or not at all attached to the top edge of the base, and is carried by a basketry hoop or side supports. (Pl. 40, *h*, *i*, *j*.) This type is found also among the western Mono, and, with some modification, among the eastern Mono. (Pl. 40, *k*.) The latter run the rods of their base across instead of lengthwise, and set a smaller and rounder hood on more snugly. The Miwok (Pl. 39, *a*, *c*, *d*, *e*) and western Mono (Pl. 40, *l*) sometimes use the base of the Yokuts, without the hood. The Washo cradle is substantially that of the Yokuts.

[171]

The second type is built up on half a dozen sticks lashed across a large wooden fork. A layer of string-twined tules is put over the sticks. (Pl. 40, *m*.)

The third form is a mat of twined tules, with loops at the edges to pull the lashings through. (Pl. 40, *g*.)

The hooded basketry cradle seems to predominate in the north, the forked stick type in the south, and the soft frameless tule form on Tulare Lake; but this distribution is not altogether certain, and it is possible that the age of the child, or the season of the year, may have been of influence.

[171] The Maidu cradle is often made on a forked framework, and in summer carries a basketry hood. It differs, however, in carrying numerous light transverse rods, in having the ends of the fork united

2: Kroeber E-5 (ca. 1918) 1953
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by a stick loop, and in often lacking the point of the fork. (Pl. 40, *n*, *o*.) None of the Yokuts cradles, clearly, is made for hanging, except perhaps by a strap. The Maidu cradle may be described as a combination of the Yokuts first and second types; among the latter people no such combination or transitional type has been found.

The southern California cradle, so far as known, has a ladderlike foundation of a few short sticks on two long ones. The two long rods are, however, joined at the top instead of at the bottom: that is, there is a loop at the top instead of a fork below. The hood is also a separate hoop of wickerwork. (Pl. 39, *b*.)

The cradle of northeastern California, northwestern California, and the Pomo region is, in spite of much local variation, uniformly of a different order. It is of basketry, not of sticks; it is hollow instead of flat; and a rounded bottom is an integral part of the structure, while the hood is clearly a subsidiary feature. This northern cradle is built essentially for sitting (Pl. 35); that of central and southern California only for lying.

a *b* *c* *d* *e* *f* *g*

FIG. 48.—Cradle types of central and southern California. *a*, Diegueño, Mohave; *b*, *c*, Maidu; *d*, Yokuts, Kitanemuk; *e*, northern Miwok; *f*, Yokuts, Miwok, western Mono; *g*, eastern Mono. (Cf. Pls. 39, 40.)

The stiff cradles of central and southern California may be schematized as in Figure 48, *a–e* being types with a wooden frame, *f–g* basketry forms. It will be seen that there is a complete transition from *a* to *d*: *b* differs superficially from *c* only in lacking the point of the latter. Structurally, however, the gap in the series comes between these two, *b* being only *a* with the ends of the frame rod joined, whereas *c* is *d*, namely, a natural fork at the bottom, with an added hoop. That form and consequent use may be of more importance than structural plan, so far as connections go, appears from the fact that *b* and *c* are the winter and summer types of the same people, the Maidu.

Even the stick and the basketry types shade into each other: *b* and *c*, whose transverse rods are close and slender, need only the substitution of a few courses of twining for their underlying hoop or fork frame to become *g*.

In Miwok basketry pieces of type *f*, like Plate 39, *e*, the strengthening hoop seems secondary, but may be a vestige of a former wooden foundation.

The hood is primarily associated with the basketry cradle, but again there are exceptions on both sides that make transitions. *B* and *d* are always hoodless, so far as known, and the hood of *a* is

2: Kroeber E-5 (ca. 1918) 1953
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structurally separate. *C*, however, is hooded; on the other hand, *f* is found without a hood as well as with it.

Finally, the soft tule-mat cradle of the Tachi (Pl. 40, *g*) is the same in plan as Mono stiff basketry specimens like Plate 40, *l*, differing only in its pliability.

An aberrant type is *e*, so far reported only from the northerly Miwok. The frame is wooden, but distinctive in not being in a single plane. The two rods curl up from the base. This enables them to serve at once as hooks for hanging and as a hood frame. (Pl. 39, *f*.)

The historical interrelations of the several types can only become known through ampler material than is now available, both from within California and without. It is only possible to say that in spite of transitions the basketry and the wooden-frame types seem fundamental.

The former has its rods running longitudinally and is intra-Californian, or rather cis-Sierra, the northern sitting cradle linking with it in this feature of direction of the elements.

The wooden-frame cradle with cross rods is trans-Sierra, including southern California. On this interpretation the hill and mountain Maidu cradle has been shaped by Shoshonean influences from the Great Basin, and the Yokuts have been infiltrated to some extent by the same influences. On the other hand, the Shoshoneans within the Sierra Nevada, such as the western Mono, and presumably the Tübatulabal, follow the Californian method of construction at least as frequently as do the neighboring native stocks.

An interesting minor feature of Yokuts cradles is the expression of sex in the decoration. The Chukchansi put a band of parallel diagonal lines on a boy's hood, a zigzag on a girl's. A number of the Yokuts cradles from other localities show the same designs; several have the twining of the frame analogously disposed (Pl. 40, *h*, *i*, *j*). Diamonds may be the equivalent of the zigzag, in which case a genital connotation is possible. Eastern and western Mono hoods show patterns of the same kind (Pl. 40, *k*); the Washo denote sex in their hood ornamentation; the Miwok may therefore be guessed to follow the principle also; and the Mohave use distinct patterns for boys and girls in the braided bands with which the child is lashed to the frame, besides putting feathers only on a boy's hood. The device is therefore of some geographical extent, and may represent an eastern influence into California. It is of special appeal because of the rarity of symbolic expression in California outside of ritual; and even in ritual the symbolism is scant compared with the habits of the Southwest, the Plains, and the East.

While the same patterns probably occur over a large area with the same symbolism, the sex denotation itself is expressed in other ways

2: Kroeber E-5 (ca. 1918) 1953
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also. Thus the Nutunutu boy's cradle is said to have the hood fastened only at the sides, the girl's at the top and the base also.

POTTERY.

The Yokuts practice one curious and hitherto undescribed art: that of pottery making. The precise distribution of this industry remains to be ascertained. The southern hill tribes made pots; the adjacent valley tribes appear to have; on the lake tribes there is no information; the Chukchansi and probably other northern tribes did not follow the art. Of adjacent Shoshoneans, the Tübatulabal made pots; some of the western Mono probably did. Outside of these groups there is no record whatever of the industry. It is not connected geographically with the pottery-making area of southern California, which does not come north of the San Bernardino Range, so far as known; and the territorial gap is paralleled by a thorough diversity of the ware.

The distinctive feature of this pottery is its excessive crudeness. It appears to have been made by a rough fitting together of pieces of clay, or a pressing out of a lump: there is no evidence of the coiling and smoothing method. It is doubtful whether the clay contains tempering. Glue, blood, or a sticky substance may have been introduced as binding material. The color is from light to dark gray. There is no slip, wash, or pattern, except now and then a rude incision obviously modeled on a basket pattern. The shapes are indefinitely varied, without approach to standardized forms. A row of the vessels looks as if produced by children or experimenters. (Pl. 51.)

Even the uses are not known. Most of the pots show evidences of employment in the fire. But their purposes must have been special, since the ordinary cooking of the Yokuts is as regularly performed in baskets as among other groups. Small vessels may have been intended for services that we can only suspect. Thus the Yaudanchi affirm that they formerly kept tobacco in hollowed clay balls.

Archaeology gives no information as to the age of the industry. There has been little collecting in the Yokuts area and no systematic exploration. The prehistoric clay cooking balls or sling shots of the stoneless Stockton plains, where the Yokuts Chulamni lived in the historic period, suggest a connection; but no vessels of the same material have ever been found with these. The Clear Lake Pomo sometimes make a minute receptacle by pressing a hole in a lump of clay; but they do not bake these little articles. Evidently there were some anticipations toward pottery making latent in parts of California; and the Yokuts carried these tentative steps

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

YOKUTS BABY CRADLES

One of the most interesting phases of Yokuts culture is their method of handling and carrying their children. Many of the things to be discussed here vary slightly among the Yokuts tribes, but the general scheme was once much the same from the Cosumne River and Martinez on the North to Tehachapi and Paleta on the south. By far the most effective Yokuts artifacts, at least as regards the rearing of children, are these baby cradles, or baskets. The most detailed account concerning this interesting piece of equipment was that furnished by a prominent family of the *Wukchumne* tribe.

Among the Wukchumne it was customary to hold a ceremony, or meeting, practically identical with the modern baby shower. Even though many of the primitive customs have held over into civilized life, and persons who have studied primitive life are more or less accustomed to such parallels, it comes as a surprise to everyone to find that such an interesting custom was so well established among the primitive inhabitants of the San Joaquin Valley.

The materials used in the construction of the baby cradle varied slightly among the numerous tribes. The Tachi, who occupied the north shore of Tulare Lake, wove a very interesting cradle of tule. It was soft and pliable and formed a good mattress for the child. The *Choinok* and *Wolasi* attached a tule pad to the bed of a wicker cradle.

The plains and foothill tribes made a very light and strong cradle. Some tribes used slender willow wythes. In the construction of their cradles the Wukchumne used cottonwood twigs.

Among the Wukchumne two separate cradles were used for each child. The first cradle was sometimes made by the mother, although a grandmother, or some other old lady of the tribe, often made it and sold or presented it to the mother. This cradle was about thirty inches in length and so woven of cottonwood twigs that it could be rolled up like a piece of matting, the cross stitching being made of pliable cladium roots. This was a temporary cradle and the baby was kept upon it for a matter of three or four weeks.

As soon as the child was born, materials were assembled and construction started on a large, permanent cradle. This was not possible before, because the design used in weaving the

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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Left: A **Wukchumne** infant cradle, used until the larger cradle was completed, and then tied high in an oak tree until the child learned to walk. Right: A **Yaudanchi** infant cradle with hoop to support the covering over the face of the baby.

cradle for a boy differed from that used in weaving a girl's cradle.

At the time when construction of the large cradle was started, all the grandmothers and older women of the immediate family group held a meeting. They called upon the mother and her child and brought with them all sorts of materials, including toys and play-things for the baby.

The mother never constructed the larger, permanent cradle. No reason is given for this, except that the mother had many other duties in caring for the child. It is said that the maternal grandmother took a considerable pride in preparing this permanent cradle and I have observed this always to be the case among the Wukchumne.

When the temporary cradle was discarded it was rolled tightly and tied securely, high in an oak tree. It is explained

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

by Indians that this was done in order that nothing would happen to the child. 854 352 285

After the child had learned to walk, the small cradle was taken down and burned. It was thought if anything happened to the small cradle the child would never learn to walk. This accounts for the scarcity of the temporary cradle in basketry collections.

As soon as the permanent cradle was begun, the grandmother devoted all of her time to its construction and had generally finished it at the end of a week or ten days. It was from two and one-half to three feet in length, about eight inches wide at the bottom and about eighteen inches wide at the top. This flat, rigid base was constructed of two layers of cottonwood twigs. The upper layer was placed length wise and the under layer cross wise. These twigs were lashed together in an interesting pattern by the common stitching material, the cladium root called *hupud* (hoo'-pud).

It is the design used in lashing the twigs together that determines the difference between a cradle for a boy and a cradle for a girl. The design generally extends across the cradle diagonally. In the boy's cradle the design always ends at the opposite side pointing in the same direction in which it it starts from the first side. It may have several off-sets or "Z" shapes like our conventional form for lightning, but it ends in the same direction in which it starts. 854 352 285 531

The design for the girl's cradle may start out the same as for the boy but changes its direction and ends in the opposite direction from which it starts. Whether this feature of the design is to be understood as a Yokuts recognition of any well fixed feminine characteristic will have to be settled by the reader.

The flat, rigid base, which has just been described, is strengthened and covered at the upper end by a sunshade made of the same material. This sunshade is formed in a very interesting way. A hoop of several cottonwood twigs is sprung across the framework, about eight inches from the upper end. From a point in the middle of the top of the base other cottonwood twigs spread in a fan shape to the hoop, where they are securely lashed. The sunshade is then stiffened by stitching with hupud in the same design which characterizes the base. 854 352 285

In order to make this shade sun and water proof, the pulp from the common soap root is pounded to a paste and applied

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

●854 to the outside with the hands. This paste dries to a hard, smooth surface and shuts out both sun and rain.

352 285 The upper part of the sunshade, which is attached to the top of the base like the handle of a fan, forms a convenient handle, or grip, by which the cradle and the child can be moved from place to place.

Along the sides of the base are loops of buckskin. In the old days soft moss or grass was placed under the child. It was then wrapped in a small rabbit skin blanket, or buckskin. The child was then placed upon the cradle and lashed to it by means of a long milkweed fiber strap, laced through the buckskin loops at the side and criss-crossed over the child much as a shoe is laced.

[531] From the sunshade directly over the child's face are hung short strings of beads, at the ends of which are suspended bits of abalone shell, periwinkle shell, or keyhole limpet shell. These are not to be played with—only to be looked at. The hands of the child are strapped down to its sides under the wrappings.

Originally the Indian mother carried this burden with her by means of a milkweed-string band which fastened to the base of the cradle on either side at a point near where the hoop of the sunshade was attached. This looped band was placed across the forehead of the mother and the burden was distributed between her forehead, back and shoulders. In some tribes the name for this cradle was *shaw'-nil*, the same as the word for burden.

Some of the foothill tribes made a crude baby cradle of a forked stick with other sticks lashed across it by means of sinews, or string.

Yoi'-mut, the aged *Chunut* (Choo'-noot) Yokuts quoted on other subjects, furnished the following most interesting story concerning one of the articles carried with all Chunut cradles:

"Chunut mothers kept a piece of *kodis* [soapstone, steatite, or talc] hanging from the sunshade of the baby cradles. When they changed the baby they scraped some powder from this soapstone to put on the baby. It was just like your talcum powder."

I have in my collection a forked-stick Yokuts cradle which was collected from the *Yaudanchi* Yokuts about 1868 by Wilco Mentz, of Porterville, and which has had one of these soapstone talcum powder cans suspended from it for more than eighty years.

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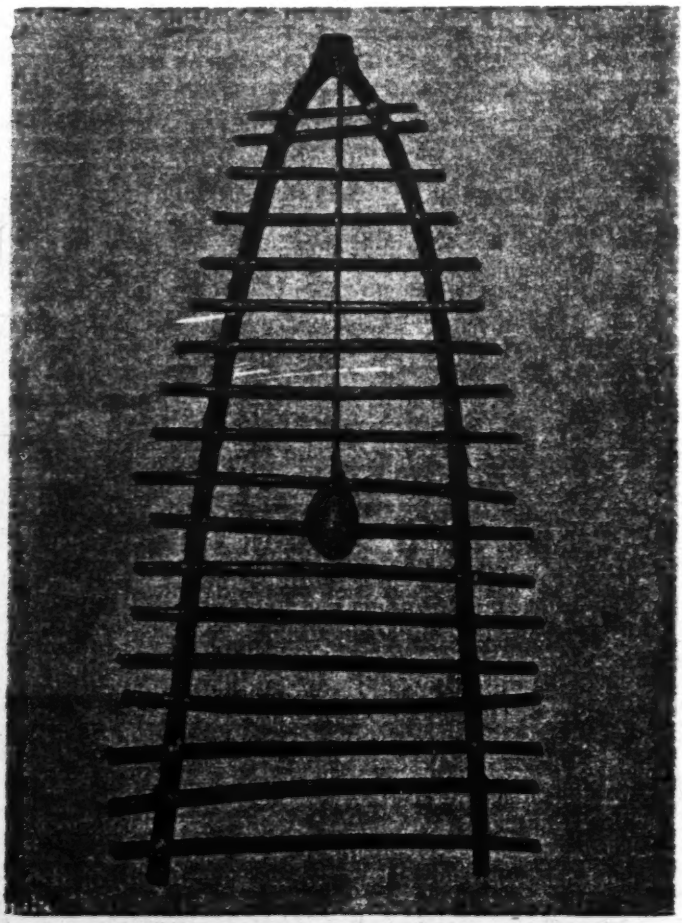

Type of baby cradle used by the Koyeti Yokuts on Tule River. Suspended by the string is a piece of soapstone from which was scraped talcum powder to put on the baby when the grass or moss diaper was changed. This cradle, together with the soapstone, was collected in 1868.

Verily, there is nothing new under the sun.

The *moke* (mo'-ke), or Indian woman, could leave her baby cradle leaning against a bank, a rock, or a tree, and be gone for hours with the certainty of coming back and finding the child

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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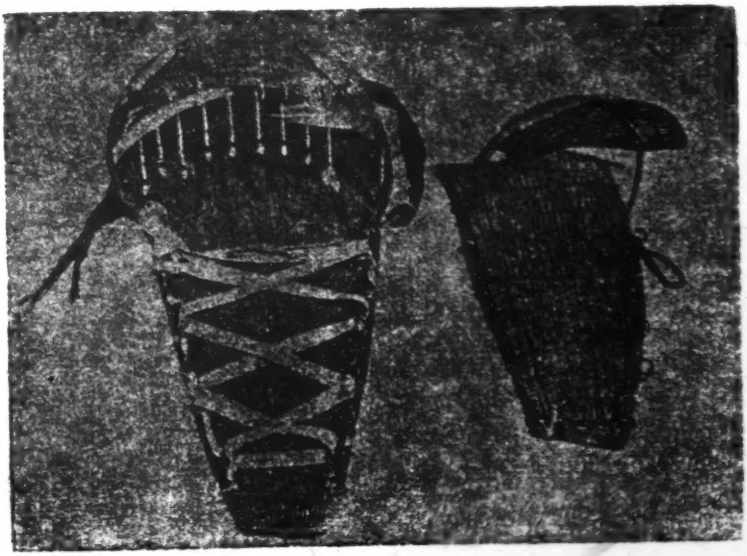

Left: A **Wukchumne** Yokuts baby cradle with milkweed fiber tie-strap and hemp fiber carrying-strap. Suspended at the right of the sunshade is a steatite reel-shaped stone from which talcum powder was scraped for use when changing the baby. Right: A **Nutunutu** Yokuts baby cradle padded with tules.

exactly where she left it. It is said by persons who have been close observers that it was often customary to keep the children on these cradles long after they were able to walk. Why the white persons who first settled this country failed to appreciate and appropriate this effective article of primitive culture is beyond understanding.

Probably more interest is shown by whites concerning the Indian name for baby cradle than concerning any other thing relating to Indians. Among the Wukchumne and other Kaweah River Yokuts tribes, the name was *ahketse* (ah-keet'-se). Almost every other tribe of Indians in the western hemisphere had a different name for this article. So did they have different names for *moccasin, squaw, tepe,* and every other primitive article.

000 The word squaw, was adopted from the Narragansett Indian dialect. *Papoose, chuck* (meaning food), *moccasin* and *tomahawk* were taken from an *Algonquin* dialect. Tepe was

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 We liked the Blankenships. They always treated us nice and
648 never cheated us.

Zac Blankenship was about three years older than me. When my mother washed, Zac used to play with my brother, Wehpes, and me. He showed us how to play marbles and we showed him how to play some Indian games. Zac told me once that I could swim before I could walk. He said that my mother used to wash at the creek back of the Blankenship house. My mother would put me in the water and bend down a willow limb for me to hold. She would go on washing and leave
[868 me there for a long time. Then she taught me how to swim. I
[854 do not remember this. Zac and his mother told me about it. But I do know that I could swim as early as I can remember.

YOIMUT'S STORY
THE LONEWIS

159 I was about six years old when we moved from Watot
769 Shulul to the "Fish" Rice Rancheria. My father died about two weeks after we went there. My mother washed for Mrs. Rice and for Mrs. Blankenship for a long time to get money enough to have the *Lonewis* (Lo-ne'-wis) for the dead people. At the Lonewis we have a big meeting and cry and dance for the dead people once a year. This Lonewis was at Sulawlahne the "Fish" Rice Rancheria. Lots of people were there; I think five or six hundred. Many of our people had died and there were lots of dead people to cry and sing for.

The first day of the Lonewis we call Monday now. All day the people came in from every direction. The *Teah* (Te'-ah) chief of the village, Sulawlahne, was named *Tepwuhtrah* (Teep-wuh'-trah). He was a *Wowol*, a cousin to my mother. He had a brother, *El'-ke*, who lived there too. Tepwuhtrah had invited them all to come. He had sent his *Winat'-un* [messenger] to tell them when to come. This Winatun was my step-father, *Ah-ka'-um-ne*. He was a Wowol.

There were four Winatun at this Lonewis, two men and two women. One was a *Kaweah* man named *Yah-pah'-kit*. One was a Chunut woman named *Moos'-took* and the other a *Choi'-nock* woman named *Mun-oi'-let*.

The Teah, Tepwuhtrah, sat under a shade made of willow poles and covered with willow brush. He did not leave that place all day. All of the people went to see him first when they came. He told the Winatun where to fix their camp.

[Text continues on p. 230]

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 To make a little baby strong we used to get fat from a
825 turtle and rub it on all of his joints. That made them strong.
854 We used turtle fat because he can run and swim as soon as he comes out of the egg. We called the fat *hin'-kah*. To make a little baby stand up we put a soap root brush in the fire so the ends glowed. Then we touched it against his knees. He would straighten his legs and stand up.

159 My people did not make their baby cradles like the Wuk-
352 chumne did. They made most of them of tules. They were nice
854 and soft for the baby. I think they were better, too. We made another cradle of a forked stick with small sticks fastened across it. It was covered with tules when we put the baby on it.

159 We kept a piece of *kuts* (koots, soapstone) hanging on the
954 baby cradle to use when we changed the baby. We scraped powder from it to put on the baby. It was the same as your talcum powder. We called this cradle-stone *me-ha'-te*.

159 From the time I was a girl I knew lots of old Tachi. I
361 heard them talk about the West Side and I remember a few things over there. The Alvardera, southeast of Coalinga, was called *Sawkeu* (Saw-ke'-oo). There was good water there. The Indians camped there to hunt antelope.

There used to be an old Tachi village called *Wahl'-muh* on the west side of Tulare Lake. I knew the last chief at that place. He was an old uncle of old "Lemoore Bob" who used to dance.

[103] The Poso Chaná was called *We'-kit Le'-wis*. It meant Pieces Cut. Four ridges ran up to the hills from the place. They looked like they had been cut out with a knife. The water at Poso Chaná was not as good as at Sawkeu. It was a little salty.

159 The Indian traders used to meet at the Poso Chaná to
439 trade with the coast Indians. *Kahn'-te* was the oldest chief of the Tachi I ever knew. He used to have charge of the trading. He told me all about it and taught me his song. I have always remembered it. Lots of other old-time Tachi told me about it, too.

The bead and seashell traders from the coast met the Tachi traders at Poso Chaná. The Tachi and the other Indians would not let the people from the west come right up to the lake. They were afraid they would learn how to get things without trading.